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LUMINARY & ADVOCATE.

LEXINGTON, FEBRUARY 2, 1831.

WHAT CHURCH SHALL I JOIN?

Mr. Editor,—Judging from the signs of the times, there appears to be an unusual desire at this moment, on the part of our Baptist friends, to make proselytes. I know they charge this spirit upon us, but as I think, without any just cause. All our movements are, ostensibly at least, (I allude to the *great* objects that now engage our attention) made with a view to the promotion of the cause of Christ in the world, rather than to sectarian distinction. For myself, I can truly say with John Newton, that if men would only be persuaded to be true Christians, I would care but little whether they agreed with me or not, in some minor points of religion. But our Baptist friends, in many instances, lay so much stress on *their mode* of baptism, as to leave very little room in the whole concern, for a question about vital godliness. I know a Baptist, who lately told a member of another church, about whose piety she appears to have no doubt, that "if she had not got the devil in her, she would have been a Baptist," fairly implying, that the devil had a good deal more to do with Presbyterians and the like, than with Baptists. I have heard others, who on most subjects evinced a respectable share of good sense, affirm, that the best men in the Presbyterian church know that infant baptism is a farce, and contrary to the word of God; thus alleging, that some of the most eminent Christians that have ever lived, are guilty of falsehood and hypocrisy in this very matter.

The writer has been so situated for the last eighteen years, as to be able to form something like a correct estimate on this subject. He has been in a mixed atmosphere of Baptist and Paedo-baptist influence. The whole array of arguments on both sides has been before him, and increasing efforts were for a time made, to enlist him on the Baptist side of the question. These efforts proved unavailing, and being now a Presbyterian by profession, and an office bearer in the Church, he feels himself, not only justified, but called upon by existing circumstances, to state reasons, why he did not join a Baptist church, rather than any other.

The *principal* reason, (and therefore the first noticed, although the term *obsoletes candal* has been applied to it) was the practice of *close communion*. I was familiar with circumstances that rendered this practice extremely odious in my view, tinctured deeply, as I believed it to be, with inconsistency, bigotry and intolerance, three essential ingredients in the superstitious rites of any professedly religious community. A hundred times had I been told, that the mode and subjects of baptism were the only essential points of difference between Baptist and others; that the reason why that sect refused to commune with confessedly pious Presbyterians, was the want of compliance with what they meant by Baptism; that if christians of other names would submit to christian baptism, there would be no difficulty in the way.—All this affirmation looked very much like a catholic spirit, and if facts had not stared me in the face, I might have been imposed upon by specious pretences, I have seen enough to satisfy me, however, that the chief aim was, not to make christians, but to increase the number of the Baptist denomination; it would not suit their purpose, for Episcopalians, Seceders, or Presbyterians, "to go down into the water and to come up out of the water," even in the Baptist way of so doing, unless this act were followed by a seperation from their own society, to join a Baptist church. And I am fully warranted by insulated facts to affirm, that if, by a simultaneous movement, a whole church of the Presbyterian order in Philadelphia, were to change their opinions on the mode of Baptism, and were to submit to immersion, and yet from love to Presbyterian church order, were unwilling to join a Baptist church, according to the prescribed forms of that church, not an individual of the so immersed, would be permitted to sit at a Baptist communion table. I appeal to the case of one of the holiest men that ever lived in Philadelphia, whose character for piety, no man ventured to question. The venerable Joseph Eastburn, whose crown of glory is doubtless more brilliant than that which shall deck the brow of a mere private christian, even though he be a rigid Baptist, submitted to immersion, and was led into the water by an authorized Baptist minister, and yet was not suffered to sit at the table of a Baptist society, to whom he had preached the sermon immediately before the administration of the Lord's Supper. The names of private christians, whose cases in the essential point, exactly resemble that of the beloved Eastburn, could easily be added to his, in proof of the inconsistency of this practice. And what does it all amount to, but evidence of the most palpable sort, that *not to make christians, so much as to add to the numbers of the Baptist professors*, is the grand aim of those who are incessantly canting and ranting about *christian* baptism. The religion of Jesus Christ is not a system of inconsistency, bigotry, nor intollerance; it is not meats, nor drinks, but righteousness, peace and joy in the Holy Ghost, in believing Under impressions like these, I came to the determination, when about to join a church, that I never could, and therefore never would attach myself to a people, who practised *close communion*, even though I might be induced to believe most firmly, that dipping was the only mode, and believers, the only subjects of baptism. I have ever believed, that the communion of saints was, in all respects, a superior consideration, to that of a mere initiatory rite; and therefore felt myself bound to sacrifice disputes about the latter, in order to secure the advantages of the former. The communion of saints is to endure while heaven endures; but the forms of any and every church, however scriptural they may be, shall soon be lost sight of forever.

Nor is the inconsistency of our Baptist friends confined to the above statements.—It is matter of noteriety, that eminent men of that sect, who would not commune with pædo-baptists in this country, have sat down at the same table with what they are pleased to call unbaptized christians, at foreign missionary stations. Is Christ then divided? Are his ordinances susceptible of opposite modes of practice by the same denomination of christrans? If it be wrong to open the door of communion *here*, is it right to spread it wide in *India?* Let common sense dictate the reply.

But in the face of all these facts, we are told that the reiteration of objections against our Baptist brethren, on account of close communion, is *an obsolete scandal*. Why truly if an allegation against any church, based on facts, be sufficiently strong in the judgment of awakened sinners, to prevent them from joining that church, it can serve no good purpose to stigmatise the allegation with the epithet, *obsolete*. We do know individuals who were satisfied of the propriety of immersion, and some of whom actually submitted to that mode of baptism, who, notwithstanding, associated themselves with Presbyterians, on the ground, chiefly, of this "obsolete scandal." But there is a secret to be divulged in this matter, and the truth may as well be told now as hereafter. The doctrine of close communion is inseparably connected with the existence of the Baptist church. Let her doors be thrown open to all believers in the truth as it is in Jesus Christ, and it would not require the revolution of one hundred years to efface her from the ecclesiastical records; or if named at all, it would be, as a church that had been, but no longer existed.

So far is the term *obselete scandal* from having any thing like a warrant, that the simple practice of close communion has prevented and will prevent many persons from joining the Baptist church. This is the insuperable barrier, compared with which, the mode and subjects of baptism are but shadows, light as air. Had I all the evidence that man could ask or give, to settle the dispute in relation to baptism, in favor of the Baptist sentiments, it would be impossible for me to join a church of that denomination, without doing violence to my conscience, and forcing my way against the noon-day-blaze of truth. And never in my opinion will the millenial day dawn upon our benighted world, until close communion shall have been consigned, with all the other species of superstition and idolatry, to utter oblivion. In that day shall be realized in its full force, the vital truth, that to be a new creature in Christ Jesus, will avail more than circumcision or uncircumcision.—*Philadelphian.*

LETTERS ON POPERY.---NO. IV.

Malta, July 24, 1830.

To the Editors of the New-York Observer.

GENTLEMEN—Auricular confession next claims our attention. The church of Rome has numbered this among her seven sacraments, and then thundered forth an anathema against all who shall say that this is a human invention, or who shall deny that sacramental confession was divinely instituted, or that it is necessary for salvation.

But what is this auricular confession? It is a private confession in the ear of a priest of all sins committed after baptism. The penitent must confess all the sins of his thoughts, indeed all the sins, which he can recollect, after the most serious examination of his heart and conscience. This confession, according to the Council of Trent, *must* be made, at least once a year, and as much oftener as persons may choose. All persons who have come to years of discretion must visit the confessional once every year, or be ex-communicated. Sins committed previous to baptism need not be confessed, for it is the doctrine of the church that they are all washed away by the administration of that rite.

The church of Rome strenuously maintains that the remission of sins, committed after baptism, can be secured in no other way but by confession to a priest, when the penitent is in a situation to avail himself of that sacrament, as she is pleased to call it. If no priest can be procured for the purpose of confessing the penitent, then the simple *desire* to confess will be accepted of God—it is all the same as if he had confessed.

The defenders of this doctrine maintain that its influence is extremely salutary in restraining the perverse propensities of men, since they know that they must submit to the shame and mortification of disclosing to a priest, without any concealment, all the sins which they have committed. This reasoning appears plausible at first view; it loses, however, all its plausibility as soon as the whole subject is examined. Such confession might, for aught we know, be salutary, to a certain extent, if it were so liberally compensated by the absolution which it secures. The confessor is armed with the tremendous power of remitting or retaining the sins of all those who confess to him. He is obliged, however, to say to the penitent, who kneels before him and confesses his sins, "I ABSOLVE THEE," unless there is something peculiar in the nature or in the circumstances of the sins he confesses. When this happens, the case is a reserved one, and must be submitted to the Bishop.—But generally absolution follows confession and some slight penances; and when absolution is obtained, conscience finds the quietus which it wanted, and slumbers in peace.

Every one is at liberty to choose his own confessor, and a very superficial knowledge of human nature is sufficient to inform us that the selection will be according to the taste of the penitent, and that the confessor most commonly chosen, will be one whose penances are not distinguished by their severity. It is altogether vain to pretend that the confessional operates as a powerful and general check on the depravity of the human heart. This effect, may, perhaps, be produced by it in a few solitary instances; but ten will be encouraged to indulge their depraved propensities, when they are assured that absolution can be easily and certainly obtained, where one will be restrained by the apprehension of the shame and mortification which he must endure in confessing his crimes and submitting to the prescribed penances.

The conscience that has been schooled at the confessional, where the nice distinctions between *venial* and *mortal* sins are taught, will always be found to have lost its natural tone. It will be like a palsied tongue that can articulate nothing distinctly. In all these countries the people, who profess the Christian faith, have resigned their consciences to their confessors to be moulded according to the pleasure of these spiritual guides. Were all these confessors enlightened and devout men, daily searching the Scriptures and seeking the wisdom that is from above, they might then be consulted as living oracles with less peril than at present; but taking them as they generally are, ignorant of the Bible to a lamentable extent, and apparently untaught by the spirit of truth, we can hardly imagine how a greater calamity could happen to the people than to have their consciences regulated by such persons.

It must be obvious to every one that the shame and mortification occasioned by confession must be very partial and transient in a country where the practice is common to the whole population, and where the confessor would incur the hazard of being persecuted by the common populace, should he divulge the sins of those who think they have discharged their duty in revealing them to his private ear. If he would lose all his popularity, he must allow confession to be as agreeable, and penances as easy as possible, especially to persons, whose wealth or rank or intelligence give them influence.

Absolution granted by a confessor whose conduct is most flagitious, whose sins are open going before-hand to judgment, is just as valid as if it had been granted by the Chief of the Apostles. What idea of sin can men have, when they are taught that the most abandoned of all the human race, if they are only in possession of holy orders, are clothed with the power of pardoning it?

The Council of Trent utters an anathema, as usual, against all *who shall deny that priests, who are themselves in mortal sin, have the power of loosing and binding other men's sins.* From this it would seem fair to infer that if Satan, instead of transforming himself into an angel of light, as the Apostle assures us he sometimes does, should just transform himself into a Roman Catholic priest, he would then be clothed with the tremendous perogative of loosing and binding men's sins at his pleasure.

It would be tedious and endless to enumerate all the evils which this unscriptural doctrine has introduced. All seriously disposed parents tremble for the consequences, when their daughters attain to an age which obliges them to visit the confessional. It is enough, perhaps more than enough, merely to allude, in passing, to the shameful crimes, to which the confessional has given birth, and of which it has too often been a witness.

If the church had merely insisted on auricular confession to one of her priests, without assuming the prerogative of granting absolution, we should even then have complained of this as a measure, which no precept of the Bible either enjoins or justifies, and which an enlightened policy would condemn; but when such confession is enjoined for the purpose of opening the door of absolution, it is hardly possible to marshal against it terms of reprehension sufficiently pointed and severe.

Take away from the people the idea that the priest has the power to forgive their sins, and not one in a thousand of them would ever approach the confessional again. As it now is, however, the confessional is a spiritual *insurance office*, where a few penances and a little money secure the soul against all the danger of being ultimately lost.

Let us for a moment consider one of the most common penances imposed by the priest. Unless the penitent has fallen into some mortal sin, a part of the common penance imposed on him is, to repeat a certain number of times some prescribed form of prayer, more especially the Lord's prayer, and the salutation of the Angel, "Hail Mary," &c. &c., and this they are taught to consider as a satisfaction offered to divine justice for the sins they have committed.

Is it not amazing that prayer, which every sincere Christian enjoys as one of the most precious of all his spiritual privileges, should be enjoined as a *penance?* Penance, as it is used by the church of Rome, always implies punishment. What should we say of a father, who should punish the delinquences of his son by compelling him to come ten times a day to enjoy his presence and smiles and favors? If this be a punishment indeed, then who can resist the inference that such a son is a worthless prodigal, who prefers a strange land among harlots to his father's house?

If prayer be addressed to God with a right spirit, it cannot be a penance, but rather a pleasure and a privilege; and if it be offered in any other manner, it then becomes a vain oblation, which God forbids us to bring—it is incense which he calls abomination!

What languge can adequately depict the absurdity, not to say the impiety, of teaching men that the divine justice can be satisfied by the frequent repetition of prayers offered to God as a penance? But what absurdities will not men embrace when the Bible is not their only authoritative guide? *They have rejected the word of the Lord*, says the prophet, *and what wisdom is in them?* I am, &c. &c. D. T.

[From the New-York Observer.]

THE MURAT FAMILY.

MR. EDITOR—In the interesting history of the Murat family in your paper of week before last, I recognise so many features of a family in my native borough, that I strongly suspect I am not mistaken when I assert that the picture is faithfully and yet prudently drawn. I am glad to see the story on record, and hope that many a family will fear, that when they have been shipwrecked, their history will become a text-book to instruct other generations.—With your leave I present the christian public with some remarks on that speaking story.

It warns us of the fatal effects of *bad principles in the family circle.* But for such principles the Murat family might have held their high elevation till now.—There was wealth enough, and enough of respectability to have kept up their name through scores of generations. But infidelity has no moral code. It presents no rule of life, and leaves the passions, which need control, to govern and destroy.—There was very little conscience in that house, and but the wreck of a Sabbath. If the young men chose to employ the day of God in amusement, a party of pleasure, or fishing in the stream that watered the village, they would do so. The mother's influence over them was small, and ceased early, and was counteracted by the father's. If they chose to mount their horses, and go to have a sabbath-day interview with some distant family of gay and sportive manners, they did so, and the father highly approved. His infidelity, loosening the bonds of moral obligation, spoke louder through the house than the mother's piety. Conscience was held in low estimation, and although some of the females were usually in their pew on the Sabbath, the males were seldom there.—There was but little Bible reading, and no Sabbath school, and seldom was the voice of prayer heard: and the dire results of a cankering infidelity. It would have been less a curse if some fatal leprosy had seized them, and, after killing the father, had run down in the blood and mingled death with the name, till it had become extinct. Oh, the shocking results, when the father, who should guide his family to everlasting life, pioneers their road to death! When such a father shall meet his children in perdition, and know then that his own principles destroyed them, must it not add poignancy to his despair, and deepen the horror of the darkness that envelops forever his desolated spirit.

The affecting tale warns us again of the fatal effects of *bad family habits.* If I have not mis-remembered, Murat was for some time a trader, and dealt of course in *ardent spirits. There*, probably, his children learned, as well as at *the dining table*, to taste the cup. In this page of his history, Murat is to be blamed in common with the great multitude, who had not then learned that one cannot "take fire in his bosom, and his clothes not be burned." Oh, I wonder that we have a sober family in the land. The writer of these reflections well remembers months at a time when tho' a lad he was offered b
ing, and that in a christian family. On the same table was many a time seen the cup of the devil, and the book of God; while the reading of the scriptures was stayed to hand the poison to some guest who had come in too late to receive the social glass. From this source alone, many a name has become extinct that might have stood in blazing capitals on the scroll of fame. But when, as in the family of Murat, familiarity with the cup yokes its influence with infidelity, they soon wither all that was fair, and blight all that was flourishing, and pull down the best reputation, and the noblest fortune, and the most honored name, into the very dust of death.

We are warned by this affecting narrative, that family elevation can be sustained only by domestic religion. "The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just." Aside from the idea of any administration of retributive justice in the present life, religion only gives that consolidation to character that secures its permanent elevation. *This* generates healthful domestic principles and habits, teaches industry and economy and prudence and patience; leads to wise and righteous pleasures, and tames the spirit of adventure and crime. The piety of a parent, even when not entailed to his children, still operates to form their connexions, and decide the character of their associates, and guide them i he choice of their pursuits, and is sometimes, seen to drop like a mantle over the third and fourth generations. Now where this piety is wanting, and its place is occupied by a cold and cheerless infidelity, there is no light left burning in the house when the parent dies, and the evanescent glory that his money or his office or his name had thrown around him, proves but the halo that predicts a storm; proves often the very means of blotting out his name forever.

I remember that Murat early furnished his children the means of dissipation, a beast of their own to ride and money to spend. I have sometimes ascribed much of their undoing to this cause. They could mingle in the scenes of wickedness that were *distant*, could be at the *race* and the *dance* and the *game*, from which most families, being less indulged, were excluded. They could fly beyond a mother's influence, and become prematurely initiated into the mysteries of iniquity. They became acquainted with the game, their polish made them popular, and their father's money purchased their ruin. When children are hurried into manhood, with the conscience undisciplined, and the judgment green, and the heart unholy, ruin must follow without a miracle.

A pious mother can counteract the influenc of a wicked father, *only by distinguished effort.* A common piety will not save her house. She must bear on her family to longevity and to heaven against wind and tide. Her efforts must be incessant to guide and sanctify her offspring. If she lets down her watch an hour she loses ground that cannot *easily*, perhaps not *possibly* be regained. She must fill the place not merely of the mother but the father. Every scripture doctrine and duty *she* must teach; every avenue to death *she* must watch; every wolf that prowls about her little flock must know and fear *her* voice; else she will not prove that "wise woman that buildeth her house."

In setting off our children, a first care should be whether their religion and morals will be safe. Are they becoming so connected that they will be led toward heaven! The daughter of Murat, for aught that I remember, stood fair in the church of God, as a candidate for heaven, but her marriage to a libertine resulted in her total apostacy. Ah how often does *a fine estate* and *a gay and splendid person* cover over rottenness of character which directly, like a deadly gangrene breaks out and produces misery and death. Here let me say, though the remark may not seem exactly in the train of the narration, that as the public mind is becoming more liberal, and daughters are permitted to heir handsome estates, they should be more liberally educated, that they may not heedlessly cast their honors, their interest into the deadly embrace of a bear. May God render these reflections useful. Onsgavga.

SLAVERY.

For the Luminary and Advocate.

ON SLAVERY.—*NO V.*

Whatever foreign force attacks us on the west will never want for faithful and devoted guides, men acquainted with the country, and bound to the interest of the invaders by stronger ties than those which connect the latter among themselves, captivity being the worst lot of the national foe, while death inevitable, perhaps, in torture, is the certain doom of the remaining slave. Yet these, our deadly internal enemies, are not the only auxiliaries sure to attend on a Mexican invasion. We may look for others from Europe, if not equally formidable from numbers, much more to be dreaded from the knowledge which they will bring, and which will augment tenfold the power of our enemies by their direction and support.

The first of these are those votaries of liberty, self styled Philanthropists.* Enthusiasm is their animating principle, and freedom the deity, to which they are devoted, without regard to any other object. These men will tell you that the negro is equally the image of God as the white man, although it hath been the hap of the former to be carved in ebony, that if the white man claim his exemption from slavery, because nature produced him without the marks of it, without either saddle or bridle; the black may urge the same plea with equal force, that as all men are brethren, it behooves them to see that they wrong not each other, and where they do so, it is equally the bounden duty of those who are disengaged to relieve the oppressed. Principles like these sent over La Fayette and others like him, to our assistance, and the Spanish colonies in their late struggle have not lacked like aid, afforded from similar motives. On both occasions clandestine subscriptions in England and France poured in, and should such another recur we must expect the same consequences. Fanaticism may derive its origin from religion, policy, or humanity, in each case it is strictly impartial, and the bands of country, relation or colour are equally burst asunder by the force of principle. The declamation of Curran is alway ready for those who, after quoting it demand, Why that which is the glory of Britain should be peculiarly so! and why should not the haven of the Genius of Emancipation be the same on the shores of America as on those of Albion? The war in Europe is, as Canning foretold it would be, a war of opinion, and those opposed to it will, however distant, feel its effects.

When we contended with Britain we were aided not only by individual principles, but by the power of the nations of Europe, which came forward in succession, as fast as they discerned the probability of our success; the wish to curtail the dangerous power of Britain being as powerful a motive to the politician, as fanaticism to the philanthropist. Both are now equally opposed to us, the latter from motives just detailed, the former from those which actuated him when he assisted our Revolution. We are becoming too strong, and this consideration will as surely call forth the wealth and forces of European princes in the present century against us, as the same consideration, applied to Britain, armed the same forces in our favour.

In the New-York American, May 21, 1830, a correspondent mentions his conversation with a great political character in London, who asserted the practicability of severing the cotton-growing states from the northern, by protecting them by a fleet, and sending them cottons, duty free, which might be smuggled with great emolument into the north. Such a measure might redound to the profit of Britain, but still more to the salvation of monarchy in Europe, the chiefs of which know that if something like this is not effected, our example will be imitated, and kings give place to presidents. Yet a black republic would be a more acute thorn in our side than a white, much more powerful, as able to furnish a larger and more efficient force, and much less likely ever to be at peace with its neighbours. Can we believe then that the struggle in a servile war will be left alone by the princes of Europe? Will they not rather wink at the assistance afforded privately by their subjects, whether from motives of policy or of fanaticism? and when they perceive that your slaves are subdued, and yourselves exhausted, will they not come forward, with the same regard to oppressed humanity as they displayed when they made that the subject of their address to the Sublime Porte in behalf of the Greeks. They have a thousand fold more reason to assist your slaves than they had to aid those of the Grand Signior. They know that, if your institutions continue, their own must vanish, as their subjects imitate yours, and thus verily the prediction of Samuel Johnson, that, with twenty millions of whigs on the west of the Atlantic, not a prince would be safe in his palace upon the east of it. The first opportunity of breaking your power will be eagerly seized, and employed in the establishment of a black kingdom, whose incessant enmity, supported by European arts and treasures, as well as by supplies of seasoned soldiers from Hayti, will compel you to keep up a standing army, embrace its usual consequences in a monarchy, and thus remove those terrors which now agitate the powers of Europe, but which will cease to do so, when they have guaranteed to their royal black, or yellow brother, in America, that power which they will rationally excite their utmost force to put him in possession of, and which may promise a like government in these States. Nor will the change of governments in Europe, supposing it to take place, make any difference in their conduct towards us, excepting that fanaticism will be more explicit than policy, and will, at once, inform you of your duty, or what your European friends consider such; and which they will command you to fulfil, by gently signifying their opinion, 'that slavery and freedom are incompatible.' They will inform you that a war of opinion allows no neutrals, much less dissentients. At the same time that this ostensible motive is held up to the citizens, the politicians, who always direct the people whom apparently they obey, will be as keenly mindful, as ever the monarchs could have been, of the danger of suffering our gigantic power to grow up undivided, and to prevent this will be equally their aim. The friendship of republics is brittle as that of monarchies when opposed to the ambition of either, and the resemblance of institutes is of no weight when counterpoised by interest. The republic of Rome crushed, with a hand equally unsparing, the opponent kingdom of Macedon, and the friendly republic of Rhodes, because each was too powerful.

These, as unwelcome truths, will be received with indignation; the gift of prophecy could not secure the prophet from the fury of the people whose destruction he announced, although at the same time, he pointed out the path to safety. The maniac is always inveterate against his physician, nor is it a new thing for the honest monitor to find his advice abhorred, whether offered to a democracy or to a monarch, when each are equally infatuated.

Quos deus vult perdere prius dementat.
Whom God determines to destroy, he first infatuates.

Slave ships entered the harbours of Hayti, and their future assassins were eagerly purchased by the avaricious planters, at a time when all, except those destined to perish in the approaching tempest, saw distinctly the signs of the times. Among these were the mulattoes, who came forward and offered their services to the whites on condition of being equalized with them. The proposal was spurned, and, to prevent its repetition, Oge, a mulatto, of birth, estate, and education, was publicly broken on the wheel. His brethren carried with them victory into the negro ranks, the whites perished miserably, and even a negro husband, and a common offspring were insufficient to save the wretched victim and her children. Our merchants witnessed the horrors of the last fearful night, when, in their own houses, protected by marks respected, and passed over by the commissioned demons of murder, they heard the crash of the adjoining doors, followed by the shrieks of women and children, which closed the next moment in a dead silence, uninterrupted till morning, when the naked and mutilated bodies were dragged forth, and cast out to dogs and vultures; and our countrymen were sometimes shocked with the remains of an acquaintance, or friend, brought into their houses.

Those who wish to avert these dismal scenes from this country are looked upon with suspicion; and we have seen a candidate, confessedly superior among those who offered, rejected, because he was, as the slave holders expressed it, a dangerous man, for by that name they designate the man who endeavours to save his country from the wretched state of Hayti, just described, from that of Virginia, now acknowledged, and that in public, by her best men. The example of the person alluded to will be carefully avoided by future candidates, who will prudently conceal their better judgment, as well knowing the propensity of the people to choose blind guides, and to select such teachers as may gratify their itching ears, by saying to them, Peace, peace, when there is no peace. The will of the people forms the candidate, as surely as that of the prince his courtier, and the ruin of the one, as of the other, equally follows when the superior selects his counsellor for his subserviency, and not for his wisdom.

The arguments here expressed may be ill grounded, they may be unsupported by reason; if so let them meet dire contempt. They have this claim to attention that they come from a man perfectly disinterested, a slaveholder, a retired citizen, who never held, perhaps would not have accepted an office, who has revolted them for more than thirty years, and still finds them irresistible. He would be happy to see them refuted, for the country, in which the future hopes of his children are involved, must needs be dear to him. But while he believes them sound he will present them with the bluntness natural to a man who, on the extreme verge of life, values as little the approval as the reprobation of his fellow mortals, provided his feeble efforts may contribute to their advantage. C.

* See Article VII, in the American Quarterly Review for September 1830, especially the speech of Sir Robert Wilson.—See also Brougham's, above alluded to.

The following eloquent and pathetic remarks, we take from a late number of the Genius of Universal Emancipation, published in Washington City—By B. Lundy.

A PRISON SCENE.

There is much said of the misery induced by the internal slave-trade; tale after tale is repeated, of the separation of families—of the dearest ties of the affections violently broken—of hearts closely allied in their natural affinities, as the leaves that flourish upon one bough, torn rudely asunder and left to bleed and wither far distant from each other and from the parent stem that nourished them. Yet, terrible as are the catastrophies which sometimes arise out of such scenes, we believe they seldom come before the heart in the startling vividness of reality. The ear has been so long habituated to the repulsive terms of slavery, that it almost ceases to regard them; and the mention of a sale of human beings is heard by many persons with as little emotion as if they were unbreathing chattels. To others, the very enormity of the circumstance gives it an air of unreality. The reason may yield an unwilling assent to the facts, but the imagination turns loathing away from the view of so detestable a traffic, and the mind refuses to receive the comprehension of such a scene. To some, indeed, the existence at the present day of so foul a disgrace to our country, is almost unknown. The abolition of the foreign slave trade is conceived to have removed from slavery the most objectionable features, and they are not aware that piratical traders abroad, and regular unblushing dealers in human flesh and sinews in our own land, still pour out to the children of Africa a cup of intolerable cruelty.

These reflections were suggested by our accidentally meeting the other day with a short narration of the following circumstance. A gentleman who visited the prison in Washington City, found in one of the cells a negro woman and three children, who had been brought from Maryland and were confined there for sale. They were offered in "one lot," or for the accommodation of purchasers they would be parted and disposed of separately to different individuals. Upon enquiring more particularly into their history, the gentleman found that she was the mother of nine children and the wife of a free man. He had toiled industriously and hard to provide for his family, and as they grew of an age to satisfy the rapacious cravings of the monster who claimed them for his prey, the children had been torn one by one from the sheltering arms of parental affection, and sold into a distant captivity. At last his wife and his three only remaining ones were snatched away, and he was left in his declining years alone and desolate to weep beside his forsaken hearthstone.

And she—to whose woman's heart had come all that weight of unutterable suffering—what was to be her future lot! Were the loving eyes that she had gazed upon so long, and the soft voices whose tones she had treasured up in her heart till they had become her world of happiness, to be seen and heard no more forever! Who could know the agony of her bereaved spirit, as she sat amid the dark loneliness of that damp cell! Who could tell what images of despair were gathering with a horrid distinctness about her brain, as the thought of a still further separation came upon her soul, when the hollow echo of an approaching footfall caught her ear, and with a wild shriek she sprung forward and clasped her infants to her bosom as if she would have hidden them in the very centre of her heart from the grasp of the spoiler! And can woman—free, happy, cherished woman—think unmoved upon these things! She whose compassionate nature is moved for the sufferings of the lowest of its animal creation; whose sympathy may be won upon even by the passing grief of happy childhood! Surely she will not forget the tears shed openly and in secret by her victim sister under the stinging lash, over the unaccomplished task at hot noon day, in the silence of the dark midnight, upon the faces of the doomed infants, and amid the silence of the gloomy prison cell, where though guiltless of crime she has been made to share the abode and the punishment of the criminal.

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 2, 1831.

ERRATA.

Our esteemed correspondent, who favoured us with a summary of Mr. Hundley's Will, published last week, wishes the following errors in the printing to be noticed.

2d column 24th line, for "two" read "ten scholarships."

do. line 29th and 30th, for "horses to the value of $150" read "$160."

do, 31st line, for "sum" read "use."

do. 34th line, for "then to be disposed of" read "thus to be disposed of."

do. 48th line, for personality" read 'personalty."

NEXT MONDAY IS THE FIRST MONDAY OF THE MONTH.

What of that? Why, it is the day for the Monthly Concert of Prayer—will you attend it? I don't know. I don't like these night meetings very well any how, and at the Concert it is all praying and no preaching. When I go out to meeting I like to get some good by it. If some talented man were to give us an eloquent sermon I would go. Now Mr. Wiseman, I am not a little surprised at your mode of reasoning as you profess to believe the Bible and to love the cause of Jesus Christ. Is no good to be obtained at a meeting of christians without a sermon? Is it not a principle in christian philosophy that *to do good* is the most certain way *to get good*? Will God send away empty that soul, who comes to plead in behalf of others? What will preaching or reading avail without the efficacious influences of the Holy Spirit? And is not the blessing of the Spirit promised in answer to prayer? Very true, friend Richmond, praying is a very good thing and very becoming to christians: but why can't it all be done on Sunday and at home? I don't know who had authority to set up this meeting all over the world, nor do I see the need of it. I don't like to be compelled to attend such meetings. Besides, I am not the only professor of religion, that neglects these prayer meetings. There is neighbour Goodman, a man of learning and much thought of in society, who never goes. He is a professor and so sensible a man I may feel very safe in following his example.

I am glad, Mr. Wiseman, thus to learn the reasons of your absence from the Monthly Concert of Prayer. This meeting has not been established by *authority*. It was commenced and is continued by the voluntary consent and agreement of christians in all parts of the world. The unusual efforts made of late years to diffuse the knowledge of the Gospel among the heathen have had a powerful influence in prompting the friends and supporters of missions to unite on the first Monday of every month in praying for the blessing of Heaven on their exertions—that their prayers and their alms may go up as a memorial before God. When they send their brethren forth to preach the Gospel in heathen and savage lands, they promise to remember them and pray for them at the Concert.—They pray on Sunday and at home. But the conversion of the world they deem an object worthy of special and united prayer as often at least as twelve times in a year. To them there is no compulsion. It is no drudgery.—It is their delight. They count it a privilege and an honour to appear before God on those occasions. *You* will never be compelled to attend these meetings, to pray for the effusions of the Holy Spirit, to pray for missionaries, to pray for the spread of the Gospel, and the conversion of the world. No, nor will you be *compelled* to enter heaven.—Whatever we do acceptably in religion we must do freely, of choice and with pleasure. If you would but attend the concert a few times, I cannot but think you would find in these exercises something congenial with your christian feelings, and would soon anticipate with delight the recurrence of these seasons of prayer.

As to Mr. Goodman's example, I have with grief marked his habitual neglect of the Monthly Concert. I have often feared what I find now to be true, that his absence would be an apology for others to stay away. Doubtless he is not aware of the influence of his example. But the conduct of others is not the rule of our duty nor the limit of our privilege.

When you shall meet in heaven the spirits of those devoted heralds of the cross, who toiled and died on missionary ground, and the spirits of converted heathen, would it not give additional delight to your mutual congratulations to remember that you had prayed for them at the Monthly Concert.

REVIVALS.

The meetings in Rochester are said to be as much crowded and as large numbers come forward to ask the prayers of christians as at any former period of the revival. Instances of the commencement of revivals in the adjacent towns and counties are daily occurring.

In Ithica, N. Y. a glorious work of God's grace is going on. On the last Sabbath in Dec. at a communion season there were added to the church in that village *one hundred and forty* souls. Such were the feelings of the congregation and at their earnest request an appointment was made for another communion on the next Sabbath—preparatory meetings to commence on Friday.

As many as sixty, says the Rev. D. Oliphant, have become pious in the 3d Congregational society, in Beverly, Mass. since the latter part of last spring.

By a private letter we learn that a powerful and extensive revival is enjoyed in New Sharon, Maine. It commenced in November. More than *seventy persons* are hopeful subjects of the work.

In a letter from Chilicothe to a gentleman in this vicinity, it is stated that as the fruits of the revival in that place *seventy-eight* have professed to have passed from death unto life, and have attached themselves to the Presbyterian church, *eight* have joined the Episcopal church, *five or six* the Associate Reformed, and *fifteen or twenty* the Methodist church.

LITTLE THINGS.

Whole columns in religious newspapers are filled with "doubts," "queries," "speculations," "investigations," "remarks," "resolutions," &c. &c. about the propriety and lawfulness of designating certain classes of men and certain individuals by the appellations of "Rev." "D. D." "Esq" &c.

This kind of religious and ethical folly reminds us of the political nonsense of the French revolutionists, when they gravely and solemnly decreed that no title should be given to any man, but "CYTION." This is small business. What is the chaff to the wheat?

CHOLERA MORBUS.

This desease has been making most horrible ravages in the city of Astrachan, south of Russia. Mr. Glen, a missionary there says, that of the resident population being about 40,000, there have died 6000, and 1 or 2000 strangers from the interior. The disease made its appearance in the beginning of August.—The funerals on one day were 500, on another 480. More than 1000 were buried in a large sand pit for want of graves, which could not be dug so fast as required.

SUNDAY SCHOOL CAUSE.

Brother Skillman—Please to afford me the opportunity of acknowledging through the Luminary the receipt of

$40 from the Danville Presbyterian Sunday School Society. $40 from the Harrodsburgh Presbyterian Sunday School, for the American Sunday School Union—for the "Valley Fund."

Would to God, that all our churches would imitate the example of the above societies and thus enable the Parent institution, more vigorously to prosecute and happily to accomplish the great work before them.

The Danville Society is pledged for Ten Dollars more; JOSEPH HUBER.

Harrodsburgh, Jan. 20th, 1831.

EXTRACTS

From a Report and Address made to the Sabbath School in the McChord Church, in this place, on the first Sabbath of the present year, by Mr. WM. RICHARDSON, *Superintendant.*

The many articles we have on Sabbath Schools, prevent our inserting this Address entire. The parts of it directed to the scholars, teachers and parents are appropriate and judicious. The whole should be preserved in the archives of the society. The history of the origin and early operations of these institutions, will be to future generations a subject of the deepest interest and cause of admiring gratitude.

"We commenced the year with 126 scholars, 56 females and 70 males:—and 21 teachers, 11 females and 10 males. There were added to the school in same time 94 scholars, 50 females 44 males;—and 13 teachers, 6 females and 7 males. Left school in same time, 42 scholars; 22 females and 20 males;—and 6 teachers, 2 females and 4 males.

'The present number belonging to the school is 178 scholars, 85 females and 93 males;—and 28 teachers, 15 females and 13 males, showing a nett increase of 52 scholars and 7 teachers. Of those that have been added, how many came from other schools, or how many had never attended a Sabbath School before, we cannot exactly ascertain, we should think, however, that about one third of them had never attended a Sabbath School before."

"It is a remarkable fact, that there has not been a single seat vacated by death, either among the children or teachers, during the last year—agreeably to the general ratio of mortality, we should expect annually four or five of the little flock, to be cut off—and their bodies consigned to the silent grave. Oh how thankful should we be, that God has spared us all, and given us so much time and space for repentance.

"I find upon examination, that the proportion of absentees, taking the year through, has been not less than one third of the scholars and one fourth of the teachers. From the best estimate I have been able to make I should suppose that about one fifth of the scholars and one eighth of the teachers, as an aggregate calculation, might be prevented from attendance, by sickness, or some other sufficient cause. Here then, there must be something wrong—a fault somewhere.

"We will now exhibit the classification of the school. The number of those who have been learning their letters and spelling is 33—in easy prose reading 42—in the use of the Bible or Testament, 103. Ten classes containing 55 scholars, have gone through Judson's, and the first volume of the Union Questions, and are now about half way through the second. Three classes containing 22 scholars commenced within the last year, the first volume of the Union Questions, making an aggregate of 77 in the use of these Questions.

"I have taken some pains to ascertain how many scholars there are belonging to this school, who have never attended a week-day school, and find the number is only six; there are many more, it is true, that have had but very limited opportunities of schooling, and but little more than half of the whole number attending any week-day school, at this time.

"Our Library now contains 511 volumes, 92 of which have been added within the last twelve months. Besides these, we have purchased for the use of the school within the same period 82 catechisms, 42 spelling books, 49 Union Questions, 24 Hymn books and 6 Bibles. There have been some donations of books, by individuals, not included in this statement.

"Now what has been our progress and what the fruits of our instruction. From the reports which have been made to me, by the respective teachers, united with my own observation, I feel fully authorized to say that four fifths of the scholars have made very encouraging progress in the various branches of their study—some have advanced within the last year, from their A B C, to the Testament; others have become expert in the questions, who commenced the year, ignorant of the most simple facts, either of history or revelation, as contained in the word of God.

"One boy in particular, who is now among the foremost in one of the first classes, twelve months ago, was scarcely able to read his lesson, much less to understand the meaning of what he read. In addition to this, many of the parents have given us very flattering accounts of the progress their children have made in learning. I would not be understood to say that the one fifth even, were not benefitted by their attendance here; far from it, for I believe it is almost impossible, for any child to attend a Sabbath school without being benefitted in some way.

"There are many persons, warm friends too of Sabbath schools, who look for, and are satisfied with no greater results than these. If there was *nothing* more *attainable*, we might still say the cause is a good one. But surely, when we thus circumscribe our expectations and thus limit the object of our aim, we do great injustice to the cause itself, and stop as it were at the very threshold of the work. The ultimate object of Sabbath school instruction is to save immortal souls, and why, if we are faithful as Parents, Guardians and Teachers, why may we not expect even this unspeakable blessing upon our efforts. We anticipate too little, rather than too much.

"We have remarked that the children have improved in reading and recitation, so far very well; and we can go farther and say, that we believe many of them have learnt much of the outline of christian duty, and the value of good morals. The hearts of a few have been apparently affected, (transiently perhaps) but in no case that we know of has conversion ensued.

"A love of reading seems to be almost universally cherished by the children, and in a remarkable degree—and for this we are much indebted to the American Sunday School Union, which has furnished us with most of the Books composing our very interesting library. I cannot here omit mentioning one case in reference to this point: A little girl of 10 years old who has enjoyed but a very limited opportunity of learning at a week-day school, has from her great attention and effort become able to read our small books and tracts, and whenever she takes one home on Sunday she does not rest till she has perused it through, and seldom without shedding tears. Her father seeing how much her mind was taken up with these books, told her that she must not read them so much until she had first learnt how to spell and pronounce correctly. On one occasion when he required her to lay aside her book, "well," said she, "I know my teacher will not say I ought to read the book, when my father bids me otherwise"—but handing the book to him, she said, "well then father do you read it for me." He did so, and he had not got through before he and his little daughter, were in tears. I could say much more about this little girl, showing the good effects of Sabbath school instruction upon the heart, but it is enough for the present to add, that her daily conduct and conversation indicate a growing principle of obedience to Christ.

"We could instance several cases, that would, in details, be very interesting and encouraging to us, but we deem it improper *now*, to speak of those things, as we delight to think of them.

"We will venture however to notice one. A few months ago, when the school were engaged on the subject of prayer, a little girl of five years old upon returning one Sabbath, asked her mother if she might pray, and whether God would listen to her; upon being told that she not only might, but ought to pray, and that God loved to hear the prayers of little children, said, then I will always pray, and if I knew how I would begin now—but mother, you will teach me, and help me to ask God to keep me from every thing that is wrong, to make me a good child and fit me to die. Although it has been some time since this occured, the impression upon the mind of this child, relative to the obligation and importance of prayer, still remains, and she cannot be persuaded to go to sleep at night, without asking the blessing of her Heavenly Father."

ANOTHER PLEDGE REDEEMED.—The Seventh Ward Bible Society of New-York, which pledged $1000 towards the general supply, has fully redeemed its pledge, having paid over the last $500 within a few days.—*N. Y. Obs.*

The Presbytery of Washington, Pa. at their late meeting, made arrangements to hold "*four days' meetings*" in their several congregations successively.

DR. GODMAN.

An Eulogy on Dr. GODMAN, *being an Introductory Lecture. Delivered November* 1. 1830. By THOMAS SEWALL, M. D. *Professor of Anatomy and Physiology in the Columbian College, District of Columbia.*

[Concluded.]

"In a manuscript volume which he sent to a friend, and which he intended to fill with original pieces of his own composition, he writes as follows:

"Did I not in all things feel most thoroughly convinced that the overruling of our plans by an all wise Providence is always for good, I might regret that a part of my plan cannot be executed. This was to relate a few curious incidents from among the events of my most singularly guided life, which, in addition to mere novelty or peculiarity of character, could not have failed practically to illustrate the importance of inculcating correct religious and moral principles, and imbuing the mind therewith from the very earliest dawn of intellect; from the very moment that the utter imbecility of infancy begins to disappear! May *His* holy will be done, who can raise up abler advocates to support the truth! This is my first attempt to write in my token—why may it not be the last! Oh should it be, believe me, that the will of God will be most acceptable. Notwithstanding the life of neglect, sinfulness, and perversion of heart, which I so long led, before it pleased Him to dash all my idols in the dust, I feel an humble hope in the boundless mercy of our blessed Lord and Saviour, who alone can save the soul from merited condemnation. May it be in the power of those who chance to read these lines to say, Into thy hands I commend my spirit, for thou hast redeemed me! oh Lord! thou God of Truth."

His strong and practical views of the authenticity of christianity, are clearly exhibited in the following extract, which he wrote not long before his death:

"Is proof wanting that these gospels are true! It is only necessary for an honest mind to read them candidly to be convinced. Every occurrence is stated clearly, simply, and unostentatiously. The narrations are not supported by asseverations of their truth, nor by parade of witnesses: the circumstances described took place in presence of vast multitudes, and are told in that downright unpretending manner, which would have called forth innumerable positive contradictions had they been untrue. Mysteries are stated without attempt at explanation, because *explanation* is not necessary to establish the *existence* of facts, however mysterious. Miracles, also, attested by the presence of vast numbers, are stated in the plainest language of narration, in which the slightest working of imagination cannot be traced. This very simplicity, this unaffected sincerity and quiet affirmation, has more force than a thousand witnesses—more efficacy than volumes of ambitious effort to support truth by dint of argumentation.

What motive could the evangelist have to falsify! The Christian kingdom is not *of this world*, nor *in it*. Christianity teaches disregard of its vanities; depreciates its honors and enjoyments, and sternly declares that none can be Christians but those who escape from its vices and allurements. There is no call directed to ambition—no gratification proposed to vanity: the sacrifice of self; the denial of all the propensities which relate to the gratification of passion or pride, with the most humble dependence upon God, are invariable taught and most solemnly enjoined, under penalty of the most awful consequences? Is it then wonderful that such a system should find revilers! Is it surprising that skeptics should abound, when the slightest allowance of belief would force them to condemn all their actions! Or, is it to be wondered at, that a purity of life and conversation, so repugnant to human passions, and a humility so offensive to human pride, should be opposed, rejected, and contemned! Such is the true secret of the opposition to *religion*—such the cause inducing men who lead unchristian lives, to array the frailties, errors, weakness, and vices of individuals or sects, against *Christianity*, hoping to weaken or destroy the system, by rendering ridiculous or contemptible those who *profess* to be governed by its influence, though their conduct shows them to be acting under an opposite spirit.

What is the mode in which this most extraordinary doctrine of Christianity is to be diffused! By force—temporal power—temporal rewards—earthly triumphs? None of these. By earnest persuasion, gentle entreaty, brotherly monition, paternal remonstrance. The dread resort of threatened punishment comes last—exhibited in sorrow, not in anger; told as a fearful truth, not denounced with vindictive exultation; while, to the last moment, the beamy shield of mercy is ready to be interposed for the saving of the endangered.

Human doctrines are wavering and mutable; the doctrines of the blessed and adorable Jesus, our Saviour, are fixed and immutable. The traditions of men are dissimilar and inconsistent; the declarations of the gospel are harmonious, not only with each other, but with the acknowledged attributes of the Deity, and the well known condition of human nature.

What do skeptics propose to give us in exchange for this system of Christianity, with its "hidden mysteries," "miracles," "signs and wonders." Doubt, confusion, obscurity, annihilation! Life, without higher motive than selfishness; death—without hope! Is it for this that their zeal is so warmly displayed in proselyting! Is such the gain to accrue for the relinquishment of our souls! In very deed, this is the utmost they have to propose, and we can only account for the rancorous efforts to render others like themselves, by reflecting that misery loves company."

In the last letter which I ever received from him, he observes: "I have just concluded the publication of the translation of Levasseur's account of Lafayette's progress through the United States, which will appear next week."

But the period of his dissolution was not distant: the summons arrived; and conscious that the messenger who had been long in waiting could not be bribed to tarry, he commended his little family in a fervent prayer to him who has promised to be the "father of the fatherless, and the widow's God," and then with uplifted eyes and hands, and a face beaming with joy and confidence, resigned his spirit into the arms of his Redeemer, on the morning of the 17th of April, 1830, aged 32 years."

Eight liberated slaves, children and grand children of *Abduhl Rahaman*, have sailed for Africa in a vessel chartered by the Colonization Society.

AMERICAN BIBLE SOCIETY.

The Managers of the American Bible Society have just published a pamphlet of 48 pages, containing a summary account of the principles and operations of the institution. We understand, that in some parts of the country, the enemies of religion are busy in circulating the grossest falsehoods respecting the manner in which the affairs of the society are conducted, and that there are instances in which good men have been deceived, in consequence of the boldness with which charges have been made. The best answer to such charges, in ordinary cases, is to give the *names* of the managers of the society, but if more particularity is desirable, the pamphlet to which we have alluded will enable the friends of the institution to meet all objections. In concluding the account of their system, the managers make the following general remarks:

1. The society is in every respect a voluntary association. By its constitution all persons who please may become members, either of the society or of the Board of Managers, and take an active part in conducting its affairs. Its auxiliaries and branches, and all the members of those societies may, at any time they please, withdraw from its connection and support. As it is sustained by the voluntary contributions of its auxiliaries and friends, so also it is dependent on them for its existence, and for the continuance of its operations.

2. It is an institution distinct in its nature, and disconnected with institutions of any other kind, or with any body of men whatever pursuing a different object. By its constitution its labors are expressly confined to the sole object of encouraging a wider circulation of the Holy Scriptures without note or comment; nor from this object has it, from its commencement, in a single instance departed. It permits no societies to become auxiliary which do not by their constitution provide that their sole object shall be the same with its own—the dissemination of the unadulterated oracles of God.

3. It is supported by Christians of different denominations, and from which its managers, officers, and agents, are alike chosen. It belongs to no party, it is subject to no foreign control, and has but a single object to pursue, the circulation of the Bible, and that alone; and it extends a cordial invitation to all persons, of whatever name or rank, to aid in its dissemination. In its distribution of the Scriptures the inquiry has never been made, of what religious opinions are the destitute? But, what are their wants, and how can they be best supplied, and the great object of the society advanced!

4. It is conducted by managers, under whose inspection, and by whose control, all its business is transacted; and who, though otherwise engaged, are willing to devote much of their time to promote its interests, without any other compensation than that which arises from the consciousness of doing good, and who have no other interest in the institution than a desire for the advancement of its glorious object.

5. The Society is open to the inspection of all persons who may wish to examine into its concerns. Copies of the letters written by its officers, and all letters received from auxiliary societies, from agents, and from other sources, are preserved and bound in volumes with an index referring to each; and all bills, and vouchers, containing all items of expenditure from the commencement of the institution, are filed in their proper order, and may be refered to on any necessary occasion. The nature of its organization provides for the perfect developement of its affairs: and through its reports and other publications, publicity is given to all its proceedings.

6. It is an institution which has accomplished much good. One million of the Scriptures have not been circulated in vain. The seed which has been sown has already produced fruit, which is precious as the salvation of the soul.

JESUITS.

Chamber of Deputies—Sitting of October 4.

The President took the chair at twelve o'clock.

M. Etienne brought up the report of the Petition Committee. The Hon. Reporter said; M. Gallery, an elector at Leval, has petitioned for the suppression of every establishment of the Jesuits, and the final and irrevocable expulsion of the Jesuits themselves from every part of the French territory. This Petition was sent to the Chamber anterior to our glorious revolution. Before that broke out, M. Gallery called the attention of the Chamber to the sinister influence of this Society which had wearied mankind by its intrigues and pernicious attempts. The Ordinances of July, and the bloody consequences by which they were followed, attest that the petitioner was not deceived in the melancholy forebodings which induced him to denounce these ambitious priests as plotting the ruin of our institutions, and the debasement of our country. The great national victory has dissolved this sacrilegious league, which, under the mask of religion, spread throughout France, principles of disorganization and moral corruption.—It was the natural ally of an hypocritical and crafty government, which speculated upon the degradation of the people to delude and enslave them. Invading the schools in order to deterioriate the instruction of the public, the Jesuits founded those secondary ecclesiastical seminaries by which, not content with forming them a clergy subservient to their commands, they allured, with easy terms and hopes of future rewards, the younger branches of the Laics to become their creatures and their slaves.—By degrees they obtained the distribution of every favour and every office, and infusing their poison into the Royal cradle, and down to the lowly crib of the cottage, it may be truly said, that they had obtained universal influence till the 20th of July came to prove that they had attained absolute power. The terrible fall they then experienced ought not to cause the government to be supine as to their projects, which it is well known are never relinquished. They ever tend to re-unite their scattered remnants, even when apparently annihilated. The society resumes its form and consistence by degrees—it continues to watch every weak point—discovers, excites, and foments every discord, and where it cannot dominate, conspires secretly. The fallen government fostered it with every care, because it was a fellow conspirator. It bends itself with wonderful ability, and exercises its delusions equally on both kings and people. In proportion as it was the accomplice of the fallen government, which it had entirely subjugated and with which it marched to the violent destruction of our liberties, so will it be the more inveterate enemy of an authority founded upon rights that are most hateful in its sight. Its whole tactics must henceforth be employed upon the mass of the people, and by them to raise against an order of things it detests, all the obstacles and all the dangers its restless and crafty policy is so capable of multiplying with an infernal art. The new government therefore cannot fix its eyes too attentively upon this dangerous Association, whose doctrine has always taught that oaths may be falsified and whose statutes are a complete code of perfidity, immorality, and revolt.—By its numerous affiliations, it has constantly formed the principle that has wrought the dissolution of states, even when best organized. Though received into the bosom of the nation, it takes a pride in disowning its laws, and acknowledging only those of a foreign chief. In short, it leaves imposts by its missions—corrupts the schools by its doctrines—divides families by its intrigues, and disturbs the kingdom by its treacheries. A Government that has any sense of its duties can never tolerate a society which establishes itself as an arbitrary power over the legal and regular authorities of the State.

Congressional.—The trial of Judge Peck, which had been suspended some days on account of the domestic afflictions and sickness of Mr. Wirt, has been resumed. A resolution, introduced into the house relative to a reduction of the duty on brown sugar imported from foreign countries, is under discussion. A motion of Mr. Stanberry to amend the appropriation Bill, by striking out the salary for a Minister to Russia is producing a warm debate. The bill for the relief of James Munroe has been rejected by the House of Representatives.

MR. WIRT,

For many years Attorney General of the U. S.

A correspondent in the New-York Observer, giving an account of the events and news at Washington, causually remarks—

"You are aware that the trial was suspended last week in consequence of the arrival of a messenger from Baltimore, announcing to Mr. Wirt the dangerous illness of a child. The child was a young and lovely daughter, scarcely entered the verge of womanhood, now snatched from fond and affectionate parents. The bereaved father had only time to bury his lost one, when he must return to the busy cares of the cause in which he is engaged. A deep solemnity seems to shade the countenance of the distinguished advocate, as he reluctantly re-engages in a case which demands all the powers of his mind, while his heart is doubtless far away from the Senate Chamber. Such are the stern demands of public life, that too often, alas, they interfere even with the high monitions of heaven. Mr. Wirt possesses that attribute which so often accompanies genius—exquisite sensibility. When that is the sensibility of a *parent*, how touching are its exercises? It has been before tried by the death of a beloved son in a foreign land, whither he had gone in the vain search for health. To the excellence of our holy religion, pre-eminent at such seasons, he is not insensible. Once skeptical on this subject, he has exchanged all his doubts for unwavering belief, and has shown his respect for religion by making its ministers and its books his companions, at intervals of relaxation from the multifarious cares of his profession. In this he is an example for the young men of our country. The house of God is a place where he takes his seat with the humblest of his fellow-creatures, to be instructed in the word of eternal life."

TEMPERANCE.

The same correspondent remarks,

"I saw no ardent spirits at the grand levee of the President on the first day of the new year, nor were there any at Mr. Adams', to whose house there was a constant flow of company on that day. It will do now for any family in the United States to exterminate the bottle, since in this gay and dissipated place it is getting out of favor of the great."

We have received no foreign news of special interest since our last.

KENTUCKY LEGISLATURE.

GENERAL ASSEMBLY

END OF THE SESSION.

From the Commentator.

The Legislature has adjourned. Some efforts were made *to recind* the resolution for a final adjournment, which the two houses had agreed to but they proved ineffectual. The business was brought to a close, rather suddenly, last Saturday night, at ten o'clock. The session has continued only six weeks—the shortest that has occurred for many years. But *long enough*, the people in general will think: for every *good thing* which has been accomplished, in the course of the six weeks, could have been done full as well in less than one.

Of the several bills intended to increase the public revenue, which has proved quite inadequate to the public expenditures, restricted as they are, *none has passed*.

Those intended more effectually to secure the payment of the revenue taxes imposed by the existing laws, and prevent the evasions of payment now frequently practised, have been *left among the unfinished business*.

Those intended to curtail the public expenditures, by preventing impositions upon the public treasury, have shared the same fate.

The bill to prevent the importation of slaves from other States, as an article of merchandise, to speculate upon here, *was rejected*.

The bill to alter the mode of summoning petit jurors—a bill designed to relieve the people of this State from the enormous mass of oppression and iniquity, resulting from the present ill organized, and worse executed, *jury system*, floated about from committee to committee, without reaching its third reading in the house where it originated.

A bill to produce an equal distribution of the assets of persons dying insolvent among all their creditors, without regard to what is called "the dignity" of the claims, shared a similar fate.

Divers other propositions, disinterestedly conceived for the public good, came to nothing.

No election of a United States Senator has been effected—sixteen attempts having proved abortive, in the manner heretofore stated.

Some few general laws have been passed, and some for local, yet important subjects. The titles of all such, with a little sketch of the provisions of each, will be found below.

The remainder of the acts (making 185 laws and seven joint resolutions in the whole,) prepared in the same mode, will be published hereafter for the information of all concerned. These are, acts to change the times of holding courts; to increase the number of *constables* and *justices* in particular counties; to authorize the sale of property, the title to which happens to be vested in persons who are not competent to convey it; to allow individuals to correct the mistakes they have made in locating land warrants upon the lands of others, to increase the height of mill-dams, upon streams declared navigable by law; to permit individuals to be called by *new names*, (which they might have taken themselves, as there is no law against it;) to allow a *credit* to the purchasers of some $50 worth of wild lands, and divers other matters and things of equal importance—but *no divorces*, or but one.

The Public Officers were elected on Thursday last. Col. James Davidson, Treasurer, unanimously. There were three votes for Public Printer. For G. E. Russell 65—64 and 65. For J. H. Holeman 59—65 and 73. For Dana and Hodges 12—11. Mr. Holeman was therefore elected on the third vote. Col. Peter Dudley was unanimously elected President of the Bank of Kentucky. Messrs. James Shannon and Charles S. Morehead, Directors, on the part of the State. Mr. Henry Wingate was elected President of the Bank of the Commonwealth. Messrs. J. Davidson, Tho. S. Page, E. P. Johnson, and Dr. Sharp, Directors.

The last few days of the session, were days of hurry, bustle, irregularity and confusion. Upwards of *eighty* bills were laid before the governor for his approval and signature on Saturday last; several of which *originated*, in one house or the other, on the same day. Yet in all the proceedings of the session, no *great mischief*, we believe, *no particular harm* has been done—other than that of spending the public treasure, and wasting the time and talents of public men upon frivolous matters—and this is much higher praise than some former Legislatures have any just claim to.

GENERAL ACTS.

24. *An act to amend the duelling law.*

Directs that the oaths administered under the law, shall refer to the 1st day of December, 1830, instead of the 1st day of Nov. 1824.

66. *An act providing for the appointment of Commonwealth's Attorneys.*

Authorizes the Governor to appoint Commonwealth's Attorneys, to hold their offices for two years—duties and salaries the same as under the existing law, which is about to expire.

69. *An act to extend the laws concerning private passways.*

Authorizes county courts to establish private passways with gates, leading to houses of public worship, conformably to the provisions of a similar act, approved 13th Dec. 1830.

96. *An act to amend the law in relation to keeping the public roads in repair.*

The surveyors are authorized to employ teams and ploughs, to work on the roads—the use of which to be valued by house keepers, and paid for as materials are paid for. This act not to apply to counties which have adopted the road law of last session.

103. *An act to amend the law of descents, and for the distribution of intestate's estates.*

Provides, that where some of the children of a decedent have received advancements (in any kind of estate) in his lifetime, such shall not come in for distribution until the others are made equal, and directs the mode in which the equalization shall be effected.

126. *An act to authorize a subscription in the stock of the Maysville, Washington, Paris and Lexington Turnpike road company, and to amend the several acts incorporating said company.*

Authorizing the Governor to subscribe for 500 shares. ($50,000) to be paid for out of the proceeds of the stock owned by the State in the Bank of Kentucky; making any free white man of 21 years of age, eligible as a director; authorizing the company at any time hereafter, to receive any subscription for stock, which may be directed by Congress—with some provisions for electing a President and Directors, in case of an accidental failure to elect at the regular time,

131. *An act to amend the law regulating conveyances.*

Prescribes the mode in which persons residing out of this State may acknowledge deeds, and have the acknowledgement authenticated; the manner in which powers of attorneys, authorizing the relinquishment of the right of dower, shall be acknowledged and authenticated and recorded. Provides, also, that deeds, duly executed, but not acknowledged and recorded within the time required by law, may still be acknowledged and recorded, and be effectual as to creditors and subsequent purchasers from the time of such recording; and that such deeds may be made effectual by a decree in chancery, where the acknowledgement is unjustly withheld. That clerks or their deputies, may take acknowledgements, any where in the county, with the same effect as if done in the office.—That where deeds are not recorded in due time, they may be recorded, and have full effect from the time of recording—and copies thereof be evidenced. That where a deed is defective merely because there was no *denuo potestatem* to take the acknowledgement of the *feme*, it may be made effectual, after 1838, and after 7 years possession, by a decree in chancery: but not to effect the rights of *femes*, who may have commenced suits for dower.

133. *An act repealing all laws licensing billiard table keepers, and for other purposes.*

This act repeals the laws stated in the title, and contains a variety of provisions designed effectually to prohibit the use of billiard tables in this State.

143. *An act to prevent further confliction in land claims, and to secure to seaters and improvers a preference of location to lands improved by them.*

Prohibiting the making of surveys, upon interests derived from the Commonwealth, so as to include land in the use and occupation of another, without three months notice to such person in possession, during which he shall have a pre-emptive right.

146. *An act to amend an act entitled, "an act providing for the erection of two bridges across Rockcastle river."*

The present commissioners for building the bridge across that river, where the road from Crab Orchard to Cumberland Gap crosses it, are directed to contract for its completion; for which $1500 specie, is appropriated, and if that proves insufficient, the balance to be made up from the turnpike tolls on the road; the bridge to be kept in repair as the road is.

151. *An act to establish a new Judicial District.*

To be styled the 17th, and composed of the counties of Livingston, Caldwell, Calloway, Graves, Hickman and McCracken. The counties of Hopkins and Union to be taken from the 14th district, and added to the 7th. The assistant judge system in the new purchase abolished. The circuit courts of Hickman to commence the first Mondays in April, July, and October, and after July term, may sit 12 days. Those of McCracken (after next July term,) the second Mondays of the same months. Those of Graves (after July,) the succeeding Thursdays. Those of Calloway, (after July) the fourth Mondays in the same months.

158. *An act to amend the laws in relation to guardians.*

The laws requiring guardians to settle annually, with the county court, repealed—and they are required to file an inventory of the ward's estate with the clerk of the county court, to be recorded. The county courts upon information of a member, or upon affidavit, (and notice to a guardian) that he is mismanaging a ward's estate, may displace him, and appoint another.

162. *An act to amend "an act further to regulate the Bank of the Commonwealth, approved, Jan. 29, 1830."*

Requiring the agents to take an oath that they will pay into Bank the same money that they receive from the debtors, or that of equal value; and to give new bonds embracing this duty in the condition.

179. *An act to amend an act entitled "an act to constitute a board of Internal Improvement for Shelby county," approved Jan. 29, 1330.*

A long act, containing a variety of provisions in detail, for prosecuting the construction of the Turnpike in Shelby, leading from Louisville, towards Frankfort, and authorizing the Governor to subscribe, on the behalf of the State, for 150 shares, ($15,000,] when the like amount shall have been taken by individuals.

182. *An act to improve Muldrough's Hill, on the road leading from Lexington to Nashville.*

Incorporating a company to construct a turnpike road over that hill, in Washington county, with a capital of $5,000—one half of which is to be taken by the state when the remainder shall have been taken by individuals—the privileges of the company, tolls, &c. to be the same as on the Maysville turnpike.

SUMMARY.

During the past year 448 houses have been built in Cincinnati.

The present population of Massachusetts, is 610,014. The number of Deaf and Dumb persons in the state, is 275; and the number of Blind, 245. Number of Aliens, 8735.

"I have no more doubt that I have killed a hundred men than if I had taken a gun and shot them." This was said by a person who formerly bought and sold spirituous liquors, with reference to that traffic.

It is in contemplation to construct a rail road from New Berlin, Union co. Pa. to the west branch of the Susquehanna.

The Hon. Andrew Kirkpatrick, formerly Chief Justice of the State of New Jersey, lately deceased, at New Brunswick.

One item of the Expenditures of the state of Pensylvania last year, was $13,827 73 for *Education*.

Your sin will find you out.—EXAMPLE—About five years ago a Mr. Arnold, merchant of Gettysburg, Pa. was robbed near Rouse's tavern, in this county by a foot pad. Nothing was heard of the robber until a short time since, when Mr. Arnold accidentally met the robber, (who was assisting a drover with a lot of cattle,) arrested and lodged him in Carlisle jail. Since his commitment, we learn that he has confessed the robbery; and, also, that he has been concerned in some mail robberies. He will be demanded by the Governor of this State, and will receive his trial at our March term.—*Belle-Air (Md.) Citizen.*

Awful Visitation.—On Monday last a man was brought before a magistrate in our borough, on a charge of having attempted to rescue a prisoner from custody. On examination he denied the act of which he was accused, and with awful emphases "hoped that the Almighty would strike him down dead if he were guilty."—The words were no sooner uttered than he fell down speechless and insensible! How admonitory to those who invoke the wrath of the Supreme Being by horrible imprecations!—*Miner's Journal.*

Execution of an Indian.—George Tassels the Indian tried and condemned to death under the laws of Georgia for the crime of murder, was executed persuant to his sentence on the 24th December. The case of Tassels is the one in which the Writ of Error was issued by the Supreme Court of the United States. On this subject we make no remarks. There is already enough of irritation, crimination and recrimination, without the blowing of a religious paper upon the combustibles that are on fire. There must be forbearance and sound discretion somewhere, or else the political devastations will spread dismay into this happy and peaceful country.—*Christ. Int.*

At Constantinople, thirteen Jews have been publicly baptized, amongst whom is a young man of about nineteen years of age, son of a rich banker, who has abandoned father, mother, brothers, sisters, and much wealth, to follow Christ his Saviour.

OBITUARY.

[COMMUNICATED.]

DIED—At Lake Providence, La. of a consumption, Mrs. ELEONORA RICHARDS, of Georgetown, Ky., aged about 23; consort of Dr. Richards, and daughter of Dr Wm. B. Keen.

Posthumous praise is so common and so often lavished on unworthy objects, that, from what appears in the obituary column, a just discrimination can rarely be made, between real and pretended merit, except by the personal friends and acquaintances of the deceased. To these we may safely appeal (and for these alone do we write) for the fidelity of the sketch we are about to give of the character of Mrs. Richards.

In the first place then we may say, that it rarely falls to the lot of the journalist to record the death of a female, of her age, combining more varied excellence, whether personal or intellectual, moral or religious. A lovely child, she was indulged in every wish, without abusing indulgence. Dandled in the lap of affection and affluence, and naturally fond of books, she enjoyed every opportunity for mental cultivation, without permitting an hour to pass unimproved. In the various branches of English studies taught in our highest schools, she was well versed. In the French and Latin languages she had made some progress, and had even attempted the Greek. In Music, whether we regard the sweetness of her song, or her delicate touch on the piano, she had reached a point of excellence, which but few of her age attain. At home, she was the darling and pride of her parents; at school, she was ever the favourite of her instructors and a faultless model for every pupil; abroad she was the ornament and delight of the social circle, in which she moved; and, in connubial life, she was the endearing companion, the joy and the solace of a husband, who knew and appreciated her worth. As neither the beauty of her person, nor her mental accomplishments ever exhibited, in her, the slightest symptom of vanity, pride, or self-conceit, so they never excited in others the unkind feelings of jealousy or envy. In her presence, these baleful passions were awed into silence, or hushed to repose. "*L'envie*," says the Abbe Raynal, in his eulogy on Eliza Draper, "*L'envie n'attaque point un merite, qui s'ignorait.*"—*Envy does not attack merit, when it seems unconscious of its own existence.* A very just remark, and strikingly exemplified in Mrs. Richards. Her form was one of the finest—tall, elegant, and graceful. Her face was considered beautiful. Her highly cultivated mind was distinguished rather for its delicacy of taste and refinement of feeling, than for masculine strength, or originality of thought. In the amiability of her temper and disposition she ever stood unrivalled. In short, wherever she appeared, or whatever she did, there was so much sweetness, modesty, and decorum, so much ease, politeness, and condescension, blended, at the same time, with so much dignity of person, and elegance of manners, that an irresistible charm seemed to diffuse itself around her and to render all happy within the sphere of its influence. But what completes her character and renders every other trait doubly interesting,—nay, what eclipses all the rest,—she was a pious and humble Christian—a meek disciple of the lowly Jesus. Though always cheerful, and, in the social circle, often gay, yet she was rather inclined to serious contemplation. A moral correctness and uncommon prudence always guided her every step. She at length became a firm believer in the truths of the gospel and attached herself to the Presbyterian communion.

For some months Mrs. Richards had been evidently in a decline. Accompanied by her husband and her parents, she descended the Mississippi, in the flattering, but vain hope, that the mild and balmly breezes of the south might restore her to health. But, alas! she is gone!—"*On the 27th ult.*" says a near connection, in a letter to a friend. "*her pure spirit took its flight, to the bosom of her Saviour. Such calmness and composure I never witnessed. She had the most perfect recollection to the last; and expired without a struggle or a groan.*"

"Pure spirit" indeed!—a *purer* never left its frail tenement of clay.

Well may we sympathise with the bereaved mourners, on this melancholy occasion, for we know their loss. The parents—the husband—but we forbear. The loss is irreparable; the agony of such bereavement is not to be described.—The pencil of fancy must fill up the picture.

In this town on Friday morning last, Mrs. SARAH D. HART, wife of Mr. Thomas Hart, and eldest daughter of Capt. J. Postlethwait.

THE CHRISTIAN ALMANAC FOR 1831.

JUST received and for sale, at **SKILLMAN'S BOOK-STORE**, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single. Also a general assortment of Theological, Medical, School, and Miscellaneous Books—very low for cash.
Lexington, Oct. 5, 1830.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington, Ky.
Price—62 1-2 cts. single—$5 per dozen.

JOB PRINTING
EXECUTED AT THIS OFFICE.

POETRY.

[From the Boston Recorder.]

CHRIST'S ENTRANCE INTO JERUSALEM.

He sat upon the ass's colt and rode
Toward Jerusalem. Beside him walk'd
Closely and silently the faithful twelve,
And on before him went a multitude
Shouting Hosannas, and with eager hands
Strewing their garments thickly in his way.
Th' unbroken foal beneath him gently stepp'd,
Tame as its patient dam; and as the song
Of "welcome to the Son of David" burst
Forth from a thousand children, and the leaves
Of the wav'd branches touch'd its silken ears,
It turn'd its wild eye for a moment back,
And then, subdued by an invisible hand,
Meekly trode onward with its slender feet.

The dew's last sparkle from the grass had gone
As he rode up Mount Olivet. The woods
Threw their cool shadows freshly to the East,
And the light foal, with quick and toiling step
And head bent low, kept its unslacken'd way
Till its soft mane was lifted by the wind
Sent o'er the Mount from Jordan. As he reach'd
The summit's breezy pitch, the Saviour rais'd
His calm blue eye—there stood Jerusalem!
Eagerly he bent forward, and beneath
His mantle's passive folds, a bolder line
Than the wont slightness of his perfect limbs
Betrayed the swelling fulness of his heart.
There stood Jerusalm! How fair she look'd—
The silver sun on all her palaces,
And her fair daughters mid the golden spires
Tending their terrace flowers, and Kedron's stream
Lacing the meadows with its silver band,
And wreathing its mist-mantle on the sky
With the morn's exhalations. There she stood—
Jerusalem—the city of his love,
Chosen from all the earth; Jerusalem—
That knew him not, and had rejected him;
Jerusalem—for whom he came to die!

The shouts redoubled from a thousand lips
At the fair sight, the children leap'd and sang
Louder Hosannas; the clear air was filled
With odor from the trampled olive leaves—
—But "Jesus wept." The lov'd disciple saw
His Master's tears, and closer to his side
He came with yearning looks, and on his neck
The Saviour leant with heavenly tenderness,
And mourn'd—"How oft, Jerusalem! would I
Have gather'd you, as gathereth a hen
Her brood beneath her wings—but ye would not!"

He thought not of the death that he should die.
He thought not of the thorns he knew must pierce
His forehead—of the buffet on the cheek—
The scourge, the mocking homage, the foul scorn!—
Gethsemane stood out beneath his eye
Clear in the morning sun, and there, he knew,
While they who "could not watch with him one hour"
Were sleeping, he should sweat great drops of blood,
Praying the "cup might pass." And Golgotha
Stood bare and desert by the city wall,
And in its midst, to his prophetic eye,
Rose the rough cross, and its keen agonies
Were number'd all—the nails were in his feet—
Th' insulting sponge was pressing on his lips—
The blood and water gushing from his side—
The dizzy faintness swimming in his brain—
And, while his own disciples fled in fear,
A world's death-agonies all mix'd in his!
Ay—he forget all this. He only saw
Jerusalem—the chos'n—the lov'd—the lost!
He only felt that for her sake his life
Was vainly giv'n, and in his pitying love,
The sufferings that would clothe the Heavens in black,
Were quite forgotten.

Was there ever love,
In earth or heaven, equal unto this? ROY.

MISCELLANEOUS.

[From the Southern Religious Telegraph.]

A GREEK SOLDIER'S ACCOUNT OF MR. KING.

By many who think lightly of the enterprises undertaken by the American Board for Foreign Missions, and by kindred institutions in Europe, the missionary character is sadly misunderstood. Neither the talents, influence, nor the usefulness of the devoted men who have gone to carry the offers of salvation to those enveloped in pagan or papal darkness, have been duly appreciated. The following statement of a Greek Soldier in his account of the *Rev. Jonas King*, presents this subject in its true light. It is copied from a volume entitled, "a Narrative of a Greek Soldier," recently published in New York, containing an account of many occurrences, which illustrate the manners and characters of the Greeks and Turks. The author *M. Petros Mengous* was a soldier and witness of what he describes during the late revolution. His notice of Mr. King will be peculiarly gratifying to the friends of Foreign Missions. It is as follows:—

During my late residence in Smyrna, an event occurred which excited a deep interest in my mind, although I was far from apprehending at that time the influence to be afterwards exerted on my country by the individual it brought to my acquaintance. My father was one day informed that a Frank, who had been but a short time in Smyrna, wished to obtain private lodgings in a Greek house, being dissatisfied with his situation in an Armenian family. My father had never had a Frank in his family, so strictly had we been habituated to the exclusive system prevailing among our people. Our family was now small, but the proposition was reluctantly agreed to, as the opinion we had of most Franks, and particularly the English, was, that they were not accustomed to the frugal habits of Greeks.—When our guest was introduced, however, we were soon relieved from all anxiety on the subject. He appeared gratified, or at least perfectly content with every thing he saw, and had such modest, friendly, and simple manners, that we were immediately placed at our ease, and began to lose our natural reserve towards strangers. Instead of finding in him any thing to confirm our prevailing opinions, so unfavorable to the morality of the Franks, we learned from his conversation that he looked for the strictest purity of language and thought, as well as of conduct; and that he formed his opinion of men according to their real characters, independently of external condition.—Devoid of all pride, humble of himself, with his wishes and his thoughts devoted entirely to the object of doing good to others, we soon discovered in him a disposition of a very different nature from that we had looked for.—One of the first things in our guest which excited our surprise, was the regularity and solemnity with which he asked the divine blessing on the food placed before him. And this, it was evident, proceeded from long habit, and indicated that such practices prevailed in the country to which he belonged. His conversation was agreeable and attractive, and soon grew interesting, because it was also highly instructive. I do not recollect what circumstances introduced it, but he had been in our house only a short time before the Holy Scriptures were mentioned by him, and a discourse ensued, of which the sacred books formed the subject. He made different remarks in relation to them and their contents, their history, value, and doctrines, which soon fixed the attention of all present upon him; and every thing he said, I think gratified, while it struck with astonishment every one who heard him. This was owing to the fact that he presented the doctrines of the Bible in points of view in which we never before had seen them, and appeared to have such perfect reason, that we had neither the power nor disposition to controvert or question their correctness. Few Greeks, I believe, could have listened even a little time, without feeling that his familiarity with his subject was far greater than their own. Our guest differed materially in several respects from our priests, and a conversation with them in which he spoke decidedly but modestly, was listened to with much interest. A warm admiration was soon felt by us of the country from which the stranger had come. When we ascertained that he had made a voyage expressly to promulgate the pure and exalted truths which we heard from his lips:—when we learned something of America, which he told us was his native land;—a country concerning which the knowledge of the Greeks was generally exceedingly limited, even at that period; we found more and more to excite our attention to every word he spoke. Such was the character exhibited to me, an uninterested spectator at the time, by the devoted missionary, Mr. King. He had been in the Holy Land, was master of several important languages, and had mingled with men of different nations, creeds and characters, by which he has acquired the power of communicating truth in a striking and interesting manner; and as that was his great object, his talents were exerted at every proper occasion.

His character and objects became known in a very short time to many of the Greek priests at Smyrna; and soon after the first conversation above alluded to, I had an opportunity to listen to a conference between him and a number of clergy who assembled at my father's house, one evening, attracted by the fame of his doctrines. The company had been seated but a few minutes, and conversation commenced, when all, with one consent, appeared to yield to him the place of an instructor, respectfully asking such questions as they thought particularly interesting, or listening, as they did the greater part of the time, to what he said. With great humility and modesty he entered at some length into an explanation of some of the leading doctrines of the Scriptures as he viewed them, most earnestly and affectionately directing his remarks and the evidence he brought forward to the perfect and clear convincing of the audience. He had a copy of the Greek Bible at hand, to which he made frequent reference with great readiness, whenever he wished to explain the meaning of any particular text, or to corroberate any of his declarations or opinions with the word of inspiration. The attitudes and expressions of those around him showed that his discourse produced deep and generally agreeable impressions. Though the persons were more or less deeply skilled in the doctrines of the Greek church, and habituated to performing its rites, as well as to reading the Bible frequently, they had never preached, nor thought as did the American missionary. The doctrines, the manner, the arguments, all were new and different from any thing that had before entered their minds. It seemed to me that they felt that they had before comprehended in their grasp little more than the shadow of the truth, and now began to see the substance. The lives and doctrines of the patriarchs and apostles, the prophets and the Messiah, appeared in a light such as they never had seen them in before, and possessed a correspondence, uniformity, and simplicity which surpassed all they had ever imagined. Some of the more ignorant of them, as if overcome by the novelty of his manner and opinions, sat with their eyes immovably fixed upon his face, and every expression of wonder impressed in their features. Occasionally the hearers entertained silent looks of admiration, pleasure, or surprise, and repeatedly broke out with words of approbation, uttered in tones of great feelings: "These are the real doctrines! This is the truth! Here is a true Christianity! Ah! these are the words and the thoughts of the first Christians! Would that all men thought and acted thus!"

The impressions produced by Mr. King were not only strong, but durable, as I had opportunity to see. Such assemblies as this frequently took place at my father's: and the interest of the clergy and other good men of our nation appeared only to become more and more earnest. I had opportunities to converse with the missionary in his retirement, and in excursions I sometimes made with him about the city and neighborhood, and profited from them in learning more of his doctrines, his habits, and his country.

The accidental, or rather providential, introduction of Mr. King into our family, was the cause of our forming a number of other highly respectable acquaintances of a similar character in the course of a few succeeding months. Several of the American missionaries, were at different times in our house.—With Mr. Brewer I made an excursion to the sites of some of the seven ancient churches in Asia Minor; and with Mr. King, I made the journey to Constantinople. I may say, after frequent opportunities to observe, that the Greeks, and especially the clergy, were greatly interested in them, and viewed their object with peculiar favor; and several times I witnessed accidental meetings, when I found the same spirit exhibited.

The minds of many of my countrymen have been much impressed with the truths of the Gospel as made known by the American missionaries; and it always appeared to me that no powerful impediment was presented to their being generally embraced. Numbers of the clergy, as well as most of the laity, require enlightening, as they were generally the first to admit; but no prejudices, unless those of a moderate kind, impeded the way to their conviction.

The following account of a neglected wife is worthy of the attention of all our young unmarried friends. Multitudes marry from freak and fancy, without having any solid esteem for the persons to whom they connect themselves for life. Rational and accountable beings, before they engage themselves in a marriage contract, should consult their *judgment* and *conscience*, no less than their *heart*.—*American Citizen.*

THE WIFE.

To a fond and confiding girl, few hours are so full of buoyancy and hope, of kindness and affection, as those of courtship; and few it may be truly said, are so important to their future welfare and happiness. In her lover she too often sees all that is worthy and respectable in man; the ardour of her affection softens the most offensive traits of character, and obliterates all minor failings. Whatever she may have collected from poetry is brought in aid of her imagination, which pictures in the most glowing colours, the character of a husband; and her affection persuades her that in her lover she has found a perfect representative of this ideal picture.

In dreams of confidence in the prudence of her choice, and delightful anticipations of succeeding years of affection and happiness, she is led to the altar; and how often, alas! does one short year bring home to her aching bosom, the sad reality of the falsity and emptiness of her hopes of all mutual love, tender assiduity and mutual affection! Yesterday the lover was all attention, and love marked every action; today the husband is cold, distant, and neglectful, preferring the company of the worthless and dissipated to that of her, who, but a few days since, he flattered himself was dearer to him than all the world beside.

I can hardly picture to myself a situation more truly heart-rending and deplorable, than that of a female who has found every want anticipated, and every reasonable wish gratified under the paternal roof, with the warm confidence of youth to repose on the bosom of affection, but finding her confidence betrayed, her affection slighted, and herself with a helpless offspring left to struggle with unkindness, poverty and want. Such alas! is too often the case in this world of uncertainty, where we find, mixed with the kindest blessings of our heavenly Father, evils which almost stagger our strongest faith.

In my boyish days, when every thing was bright and sunny, and pleasure sported in beautiful perspective before me, I sometimes wandered to a neighboring farm-house, to pass an idle hour with its lovely and innocent inmates, who were as thoughtless and cheerful as myself. Among these beautiful girls was one more advanced in age than the rest, whose modesty and blooming beauty was the admiration and envy of the village throng. Twenty winters have passed over my head since I saw her sporting on the green; and yet at this distant day, I cannot recollect her sylph-like form, her sprightly manner, and her affectionate smile, without a thrill of delight.

Eliza's hand had been often solicited by her equals, and even by those whose fortunes were much superior to her own, but none were able to win her heart. About her twentieth year she met at a friend's, a young gentleman who had recently come to reside in the neighborhood; his figure was elegant, his features regular, and his whole appearance such, as at first sight, was calculated to excite the affections of a young, inexperienced, and susceptible girl. He was flippant, bold, and even boisterous; which to one unacquainted with the world, might indicate a degree of spirit; but it was in fact, nothing but the ebullition of an irritable and petulant temper. To this man Eliza became most passionately attached—he offered her his hand and it was accepted, in opposition to the advice and entreaties of her parents.

It was about this time I left the paternal roof, and new scenes and increasing cares almost obliterated the beautiful Eliza from my recollection.

During one of the inclement nights of our New-England winters I was called to an obscure part of the city, to visit professionally, a poor helpless wretch who was pining with disease produced by intemperance. As I sat by the bed of the sufferer, I heard in the adjoining room the voice of a female pleading with great earnestness with one who seemed to be the employer of her husband. 'For Heaven's sake,' she said, 'do keep back every cent you can of his earnings. Not a shilling that enters his pocket ever finds its way here. The tippling shop and tavern take all. It is hard, and perhaps wrong, to speak of one's husband thus. The time was when I did not believe it possible. But what am I to do?—Where am I to seek sustenance, clothing, and fuel for these my freezing and starving children? 'But my dear sir,' she continued, her sobs almost suffocating her, 'this is but a part of what I suffer. O I could sustain myself under poverty and want—I could live with him cheerfully and affectionately under all the vicissitudes of fortune, if I could only receive the love and kindness which is a wife's due.

I inquired the name of her who had so strongly excited my sympathy. In a moment the beautiful Eliza flitted before my mind—she who at twenty years was so beautiful, so affectionate, and so happy, that most persons might have envied her lot. I arose with an indistinct feeling that I should meet something that my youthful mind was wont to contemplate with such delight. I entered the room, but what did I see? The shadow of her whose early dawn was the promise of earthly bliss. Would to God it had never been my lot to have thus encountered her who, in youth, had left such a magic and undying spell on my mind.

THE BOHUN UPAS TREE.

It is rather a singular phenomenon in the economy of nature, that the Island of Java should produce at the same time the Mangosteen, the most mellow and luscious of fruits, and the deadly Upas, the most malignant of poisons. In the journal of a botanist, lately deceased, whom Napoleon sent to Java in 1810, to make collections of plants for the imperial garden at St. Cloud, we find the substance of the following facts, which we present to our readers. The Bohun Upas is situated in a valley, watered by a rivulet, and encompassed by hills, at the distance of fourteen leagues from Batavia. The hills and mountains in its vicinage are entirely barren and denuded, as no verdure can vegetate where the breeze wafts the pestilential vapors that arise from the pestiferous gum of the Upas. The French botanist, anxious, on his return to France, to be able to lay before the Emperor a correct description of the Java tree, made at the risk of his life, a tour all round this dangerous spot, at about four leagues distant from its deleterious influence, and in every direction of his circuit, he found vegetation literally annihilated, and the aspect of the country the most dismal and dreary that could be imagined. Near the easiest ascent of one of the hills, about sixteen miles from the station of the tree, there resided then an old Malayan Priest, whose office it was to prepare for eternity, the souls of those who, for different crimes, were sent to procure the poison, which is a commodity that yields the native government a considerabte revenue. The poison is a gum which, like the camphor, issues from the bark. Malefactors, under sentence of death are the only persons who are compelled to gather this deadly and baleful gum. The ministers of the native sovereign provide them with a tortoise shell box, in which they are to put the pestiferous gum. These devoted criminals then proceed to the High Priest, where they remain until the wind blows in a favourable direction, so as to bear the effluvia from them. So soon as the desired breeze arises, the priest prepares them for their approaching fate. At the moment of departure, the priest puts on them a long leather cap, with two glasses before their eyes, which comes down to their breast. Thus equipped, they set out on a journey to that fatal "bourne," from which but few travellers return. The old ecclesiastic assured our traveller, that during a residence of thirty years on this great thoroughfare of death, he had witnessed the departure to the Upas of more than 800 unhappy beings, of whom not more than 30 ever returned. Those who escaped the dreadful influence of the Upas, described it as a middle size tree, decorated with branches of the most vivid verdure. It broods sullenly over a rivulet, as a landmark of vegetation, in the barren vale of the wilderness, over which it waves its poisoned foilage.

While our traveller remained in the Island of Java, he witnessed the following horrid instance of the destructive power of the Upas poison. In February, 1810, he was present at the execution of 12 of the Javanese king's mistresses, who were convicted of being faithless to his bed.

The fair and interesting criminals were led into the great court of the palace of *Soura Charta*, where a judge passed sentence of death on them. After going through many religious ceremonies, the executioner stripped their breasts, and then chaining each of the hapless delinquents to a post, he proceeded to make an incision on the bosom with a lancet poisoned with the Upas. The operation was performed on them all in the space of two minutes, and with such celerity did the poison destroy the vital principle, that these unfortunate women, the victims of a savage, were all dead in less than a quarter of an hour.

"Some hours after their death," says our traveller, "their bodies were full of livid spots, their faces swelled, the color of their skin changed to a kind of blue, and their eyes were completely spotted with yellow hues."

We believe that medical men estimate the Upas as the most deadly of all vegetable poisons. In times of war it is the practice of the Malayans to throw the Upas gum into the springs and rivulets in order to poison them. The other parts of the Island of Java are remarkably healthy; prolific and rich in a soil that produces an abundance of the finest fruits—such as the cocoa, palm, shaddock, oranges, lemons, citrons, tamarinds, mangoes, pine apples, bananas, sweet sops, grapes, the delicious mangosteen, esteemed the best fruit of the east. The tree on which it grows is extremely beautiful, and gaily arrayed like the orange tree, in the spangled vesture of fruit and flowers.—*London Paper.*

WRITING.

We doubt whether a man brings his faculties to bear with their whole force on a subject, until he writes upon it for the instruction and gratification of others. To place it clearly before others, he feels the necessity of viewing it more vividly himself. By attempting to seize his thoughts and fix them in enduring forms, he finds them vague and unsatisfactory to a degree which he did not suspect; and toils for a precision and harmony of views of which he never before felt the need. He places his subject in new lights; submits it to a searching analysis; compares and connects with it his various knowledge; seeks for it new illustrations and analogies; weighs objections; and through these processess often arrives at higher truths than he first aimed to illustrate. Dim conceptions grow brighter; glorious thoughts, which had darted as meteors through the mind, are arrested, and gradually shine with prolific energy on the intellect and heart. It is one of the chief distinctions of a great mind, that it is prone to rush into twilight regions, to catch faint glimmerings of distant and unbounded prospects; and nothing perhaps aids it more to pierce the shadows which surround it, than the labor to unfold to other minds the indistict conceptions which have dawned on itself. Even where composition yields no such fruits, it is still a great intellectual help; it always favors comprehensive distribution and systematic views. The laborious distribution of a great subject, so as to assign to each part or topic its just position and true proportion, is singularly fitted to give compass and preserving force of thought.—CHANNING.

THE BACHELOR.

The Bachelor—the confirmed systematic old Bachelor, God pity him. Man, woman, nor child will not. He is as one marked out and fitted for the abuse and cavillings of his neighbors. He is a lonely wanderer on the great thoroughfare of being—his sympathies fettered down in his own bosom—his affections unshared, unreciprocated, and wandering like the winged messenger of the Patriarch of the Deluge, over the broad waste of an unsocial humanity; and finding no rest—no place of refuge—no beautiful Island in the eternal solitude—no green branched forest looking above desolation where the weary wing might be folded, and the fainting heart have rest.

It is a weary thought for the human heart to brood over, that in the wide universe of life, there is no other heart to quicken with our own—no smile to welcome our coming—no eye to brighten with our joy, or weep with our affliction. There is no thought which falls so heavily and darkly on the human spirit. It is as if a leaden hand had been laid upon it—never to be lifted—never to be warmed from its frozen communion.—*N. E. W. Review.*

THE MISER OUTWITTED.

A miser having lost one hundred pounds, promised ten dollars reward to any person who would bring it to him. An honest poor man found it, and demanded his reward; but the miser taking the bag instantly, told the honest man that there were one hundred and ten pounds when he lost it, and would not pay him. The poor man sued for the money, and it appeared at the trial that the bag had not been ripped nor the seal broken. "You say you lost one hundred and ten pounds," said the judge. "Yes," replied the miser. "Then this is not your money, and the man must keep it till the true owner appears."

THE X-KING.

The Atlas contains the following communication, which the editor assures his readers was found on his desk—probably the work of some one belonging to the establishment, "fired with a printer's ambition to compose *himself*:

"Charles X-king was xtravagantly xtoled, and is xecrated. He xhibited xtraordinary xcellence in xigency, xcessive xacerbation in xaltation, xemplary in xternals, but xtrinsic on xamination, he was xtatic under xhortation, and xtreme in xcitement, and he xtinguished xtempore xpression. He was xpatriated for his xcesses, and, to xpiate his xtravagance, must xist and xpire in xile."

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street, Lexington, Ky. June 29, 1830.